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During all four years he had paid full tuition, \$150 annually. And now see how this young man who entered college in debt was able to leave it. "I spread at class-day at an expense of \$100. I gave toward other students' expenses \$150. I hired a piano during the year, and added many books to my library, so that my incidentals amounted to \$149.60, making my expenses for the year \$612.40, thus I saved during the year \$258.80. I graduated from college with \$266.70. I owed the college \$225 from the Loan Fund, so that I was more than out of debt, or \$41.70 ahead.

"I had bought a type-writer, increased my library by over three hundred volumes; bought many useful articles; taken part in many branches of college life and work—social, moral, athletic, literary, and religious. I had played on one 'Varsity team, and on my class team in another sport. I found many openings for work for other fellows. Had I been able to do all I found to do, I should have made a good salary. I only tried to earn enough 'to get through.'"

"I graduated with my class *cum laude* and with courses to spare; also got honorable mention in one study. My health, when I entered, was very poor; I left college strong in body, better than at any time for ten years." This is not only a record of which the maker may be proud: it is a record of which the University may be proud whose wisdom made it possible. It furnishes much food for thought to those who have the cause of education at heart, for those who hope to help the cause by their money or their lives. Much as the conditions vary, as between North and South and West, as between the great centres of learning, and the smaller universities, there is none the less much here to be learned even if there be little that can be imitated. B. W. W.

The Gospel of St. Luke in Anglo-Saxon. Edited from the Manuscripts with an Introduction, Notes, and a Glossary, by James W. Bright, Ph.D. Oxford, at the Clarendon Press. 1893.

ANGLO-SAXON scholars, and especially Anglo-Saxon teachers, will hail with pleasure this new book that comes to us

from the Clarendon Press and from Johns Hopkins University. It seems from the preface to promise a critical edition of the Anglo-Saxon Gospels from the same tried hand. The present volume, however, has more immediately in view the needs of students of the language to which the Gospels have always been the most desirable introduction, both because they are in West-Saxon and because their subject matter is familiar. Dr. Bright is well aware that Anglo-Saxon translations need to be collated at every turn with their originals, but he has reserved very rightly a full discussion of this matter till Wordsworth's critical edition of the Vulgate shall be completed, and he cites the Clementine Vulgate, somewhat too sparingly perhaps, in his notes, while on the other hand it may be doubted if the various readings in the foot-notes have not been unnecessarily multiplied for the purpose that this volume is likely to serve. On the whole, however, the book is so excellent, both in its mechanical execution and in its editing, that we cannot but commend it most heartily. In one matter which is indeed immaterial to Dr. Bright's purpose, we are disposed to differ from him. He speaks of "traditions relating to vernacular scriptures from Bede to Alfric," and thinks "most of these traditions can be set aside or corrected by sifting the uncritical records of the early chroniclers and by distinguishing merely glossed manuscripts from versions or translations." He accepts the story of Bede's translation of St. John, but thinks there is no ground for supposing that "any book of the New Testament was again translated into the language of the people until . . . the last quarter of the tenth century." Now, while this will always remain a matter of conjecture, the balance of probability seems to us otherwise. Bede in his letter to Egbert, shortly before his death, appears to imply that the translation of the Epistle and Gospel of the day into English at mass was not infrequent. This can hardly have been done without written translations, at least of those portions. Interlinear versions would be of but little service

for this end. Furthermore, the Synod of 747 provides that the Creed, Paternoster, and the Canon of the Mass shall be done into English, and the Order of Baptism also, and these were to be explained to the people, so that there can have been no animus among the clergy toward obscurantism. The Psalms were given as penances to laymen and minor clerics, who must have said them in English, and there is a fragmentary metrical translation that may be assigned with some show of probability to the eighth century. Alfric's canon bidding the mass-priest "say the sense of the Gospel on Sundays and mass-days in English to the people," was, like most of his other canons, the reproduction of earlier legislation. Moreover the English homilies that we have, though the earliest date from late in the tenth century, are probably not wholly unlike those now lost that preceded them; and these are themselves either free paraphrases of the Scriptures or imply a familiarity with them on the part of the unlettered hearers. The same familiarity seems to be assumed in much of the vernacular secular poetry. While, then, it is not to be supposed that there was any connected translation of the Gospels much less of the whole Bible, into English before A.D. 1000, it is very probable that there were versions of the Psalms and of the chief portions of the Epistles and Gospels for mass-days; and it is fairly certain that the devout laity were reasonably familiar with the Scriptures. Indeed, this was probably true of all Teutonic Christendom in the Middle Ages. The writer of these lines recalls an *obiter dictum* of the great German literary scholar and historian, Wilhelm Scherer, asserting that the average German of the eleventh and twelfth century was better acquainted with the Bible than he of the nineteenth. In this particular, however, Germany has been at a disadvantage with England and America, where, at least in former generations, the mechanical reading of the Bible was a favorite religious exercise which has left its mark deeply printed on our language and our culture.